DUNCOMBE Mayor.

Martis, iii. *die Maij*, 1709. *Annoq*; *R. Reginæ Annæ*, *Magnæ Britanniæ*, &c. *Octavo.*

THis Court doth desire Mr. *Gower* to print his Sermon preach'd at the Cathedral Church of St. *Paul*, on *Sunday* last.

GIBSON.

The Neceſſity of Self-Reflexion, in order to a Holy Life.

A

SERMON

Preach'd before the

Court of *Aldermen*, &c.

AT THE

Cathedral Church of St. *PAUL*,

On *Sunday*, *May* 1. 1709.

By NATH. GOWER, M. A. Vicar of *Batterſea* in *Surrey*.

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PSALM cxix. 59, 60.

I thought on my Ways, and turned my Feet unto thy Teſtimonies.

I made haſte, and delay'd not, to keep thy Commandments.

DID not a ſtrange and unaccountable Security overſpread the Minds of Men, and were they not generally of a very careleſs and unthinking Temper, they could have but very little Enjoyment of themſelves in the midſt of a ſinful and irreligious Courſe of Life. For, to take Pleaſure in ſuch a State, what is it but to ſport upon the Brink of Ruin, even of Everlaſting Ruin and Deſtruction? which is a thing ſo utterly irreconcileable to all ſober and rational Thought, That 'tis next to impoſſible for any one that is under the Influence of ſuch Thoughts, to be guilty of it. And hence it is, that even wicked Men themſelves, knowing how unable they are to bear the Weight of their own Reflexions, find themſelves under a Neceſſity, ſome way or other, to ſmother that Reaſon, and keep all ſerious Conſideration far from their Minds, before they can follow their ſinful In-

clinations with any tolerable Quiet and Eaſe: And if at any time, in ſpite of all their Endeavours, their Conſciences do return upon them, (as ſome ſuch Times, I believe, there are with the *moſt*, if not *all* Sinners) they are forced to have recourſe to Company, Diverſions, Wine, any thing, to ſtifle their Convictions and Remorſes, that ſo forgetting their Fears, they may go on ſecurely to fill up the Meaſure of their Iniquities.

Thus are too too many Men induſtriouſly buſy'd in deceiving and undoing themſelves, and that in their greateſt and higheſt Intereſt; and (as if they ſet themſelves to practiſe the Reverſe of the Apoſtle's Advice) ſeem *really* to give all Diligence to make their Reprobation and Damnation ſure.

But now, when a Sinner is once arriv'd at this Pitch, what leſs than a Miracle can convert and reclaim him? For, as for the Threats and Curſes of the Law, or the Mercies and Promiſes of the Goſpel, (the ordinary Means of Mens Converſion and Repentance) how can they at all affect a Wretch, whoſe Hope and Fear are only converſant about earthly and temporal Things; and on whom, conſequently, no ſpiritual Conſiderations, whether terrible or alluring, can have any manner of Influence or Effect, ſo as either to affright or endear him to his Duty? Surely ſuch a one is in great Danger,

from long *abuſing* the *Mercies* of God, and *violating* his *Laws*, to proceed, at laſt, to *diſpute* his very *Being*; and from *wiſhing* there *was*, to come to *perſuade* himſelf there *is*, no Hell. A deep Lethargy has ſeiz'd his Soul, ſo that he ſlides down the Stream of ſinful Enjoyments, towards the bottomleſs Gulph of everlaſting Miſery, inſenſible and unconcern'd; and without a very extraordinary Share of the Grace of God (which ſuch a one ſurely has, of all Men living, the leaſt reaſon to expect) never awakes, but to ſee himſelf ſwallowed by it irrecoverably.

Now, that this is the ſad and deplorable Caſe of *ſome* Sinners, and that *ſo many others* make ſuch unhappy Advances towards it, and, in general, that Vice and Irreligion do ſo much prevail and ſpread in the World; to what muſt it be chiefly aſcrib'd, but to that (almoſt) univerſal Neglect of ſerious Conſideration, which is ſo viſible amongſt Men? Certainly, did Men but think more, they muſt ſin leſs; *Would they commune with their own Hearts in their Chambers, and be ſtill*; Would they, ſometimes, retire from, and ſuſpend their Cares of, this World, and exert the natural Reaſoning of a calm and ſedate Mind, in juſt Reflexions upon what is paſt, and a ſerious Concern for what is to come; I doubt not but, with the Bleſſing of God, they might quickly come to ſay, with holy *David*, in my

Text, *I thought on my Ways, and turned my Feet unto thy Teſtimonies. I made haſte, and delay'd not, to keep thy Commandments.*

In which Words, we have the Royal *Pſalmiſt* giving us an Account, how he had been making a diligent Search into his new ſpiritual State and Condition, and bringing it under an impartial Tryal; that he had enter'd into Judgment with himſelf; had conſider'd his Ways, and ponder'd his Goings, and endeavour'd to find out what was amiſs in the Temper of his Soul and Courſe of his Life; that he had call'd to remembrance his Actions paſt, and weigh'd the preſent Biaſs of his Mind; All which may be juſtly ſuppos'd to be intended by theſe Words, *I thought on my Ways.* And then,

2. No ſooner find we him thus exercis'd in this great Duty of Self-Examination, but we preſently hear the happy Effect of it, *viz.* a fix'd Purpoſe and Reſolution of amending whatſoever he had found to want it, by the Rule of God's Commandments; *I turned my Feet unto thy Teſtimonies.*

3. Neither did he act herein like thoſe who barely own the Neceſſity of Repentance to Salvation; and that a Man muſt, indeed, ſome time or other before his Death, be ſorry for his Sins, and implore God's Mercy upon his Soul, and *yet* defer even this, till Sickneſs, Affliction, or Old Age come upon them; *But* he inſtantly

turns, does not allow himſelf to live one day longer in a known State of Sin. *I made haſte, and delay'd not, to keep thy Commandments.*

And thus does this pious and good King, in theſe Words, ſet before us, in his own Example, an excellent Pattern for our Imitation; To enforce which, with all the Plainneſs I can, upon all that now hear me, ſhall be my Endeavour in the following Diſcourſe; and this, I think, may conveniently be done, under theſe Two general Heads, *viz.* by ſhewing,

I. That Self-Examination, or bringing our own Ways to a ſerious, faithful and impartial Tryal, is a neceſſary Duty, incumbent upon every Man. *I thought upon my Ways.*

II. That upon ſuch Tryal and Examination, duly made, into the State of our Hearts and Lives, both paſt and preſent, it is every ones farther indiſpenſable Duty, to amend whatſoever is found to be amiſs; and that ſpeedily, and without delay. *I turn'd my Feet unto thy Teſtimonies. I made haſte, and delay'd not, to keep thy Commandments.* And,

First, Self-Examination is a Duty incumbent upon every Man. It is thro' the Want of this, that the World lies so much in Sin: For, if Men consider'd, would they suffer themselves to be deceiv'd with the vain Appearances of Things, that are not what they seem to be even at present, and will quickly come short of what they now are? Would Men lightly omit those Opportunities of doing themselves the greatest Good, which the present Time affords; and which, if once slipt, may never be repeated? No! All this is the sad Effect of a careless Security. For, that we are all mortal, and must die, is, without doubt, as universally believ'd, as it is true; We have all seen the greatest Beauty, Parts, and Strength, yield to the Stroke of Death; but the better and immaterial Part of us can never die; our Souls can suffer no Corruption or Decay, but will exist for ever. Now, did Men but duly consider, and lay together, these Two important Truths; That our Bodies must *shortly*, and our Souls *never*, die; methinks, it needs no great Time to determine, which Part mostly deserves our Care, and our greatest Concern to provide for; whether that which must quickly

quickly periſh, or that which will live and act for ever. I am ſure, we could ſoon reſolve the like Doubt (if like Doubt there could be) in any temporal and worldly Caſe; I wiſh we were as wiſe in our ſpiritual and eternal Concerns! And why we are not ſo, one great Reaſon is, the want of due Conſideration and Thought about the State of the Soul: The World, to be ſure, will be firſt and laſt, tho' God be not at all, in our Thoughts.

If our Bodies or Eſtates are in Danger, we preſently ſeek for Help; But our Souls may be twice dead in Treſpaſſes and Sins; and yet we remain as inſenſible the while, as if we were not concern'd; and as ſecure, as if we were not in Danger.

How many of us, for want of Conſideration, careleſly let ſlip whole Months and Years, without ever ſeriouſly returning upon ourſelves, and charging our own Conſciences, with what Honour we have done to God and Religion; what Good to our Neighbours; what Advances and Progreſs we have made towards Heaven? Being older, are we the better? Being nearer the Grave, are we the

more fit to die? Does *this* World grow the leſs in our Sight and Eſteem, as we advance farther towards *another*? I wiſh it did; but alas! we too often ſee, that they who *live longeſt* in this World, *love it beſt*. Therefore ought we always to watch, with great Caution, over our own Hearts and Affections, leſt, at any time, they ſhould be too far drawn off by Things temporal and ſeen, from thoſe Things that are unſeen and eternal. Yea, we ought, with this holy *Pſalmiſt*, frequently to enter into the ſecret Retirements of our own Souls, and diligently prove and try our State; and that, particularly, for theſe Reaſons.

1. Becauſe the natural Bent and Diſpoſition of our Hearts is ſinful, and Temptations are always preſent with us, therefore it is neceſſary, that we ſhould often conſider and think upon our Ways. There is no Man but knows how hard a thing it is, to draw off his Thoughts from the Purſuit of the Things of this World, and to raiſe them up to ſpiritual and heavenly Objects; neither is there leſs Difficulty in keeping them there. How ſoon are we weary of the Service of God? Our Thoughts here ſoon drag heavily; the Sab-

Sabbath, with its holy and ſpiritual Exerciſes, ſeems long and tedious, and Men are apt to ſay, with thoſe in the Prophet, in a like Caſe, *Behold what a Wearineſs it is!* Mal. i. 31. Our Heart in religious Duties is like a heavy Body detain'd from its Center; it hangs and inclines to the World, and Worldly Buſineſs, and Delights.

S. *Bernard* was well acquainted with Mans Heart, when he ſaid, that an holy and pious Frame of Mind was *rara hora*, *brevis mora*; that it is ſeldom attain'd, and ſoon loſt. How vigilant and watchful, then, ought we all to be, when every Imagination of the Thoughts of our Hearts is naturally apt to be evil, and that continually? *Gen.* vi. 5. When our own Senſes betray us to Sin; and the vain Allurements of the World tempt us to be wicked; and when the Devil, that ſubtil Adverſary of our Souls, walks about like a roaring Lion, ſeeking to deſtroy us; alas! the moſt, and the beſt that we can do, is but too too little; and yet how often do we lay open ourſelves to the Tempter? Is not he apt to draw away the Affections of our Hearts, even in our Devotions and Prayers? And, if we can't ſet ourſelves to watch

1 *Pet.* v. 8.

watch one hour, but the Devil will have a ſhare even in that, if our Thoughts will ſally forth from under the ſtricteſt Guards, and thouſands of vain and foreign things will glance thro' our Souls, when we are upon our Knees before Almighty God; if this be true (and I wiſh we did not all know it to be ſo) then with what Jealouſy ſhould we watch over ourſelves? How ſhould we ſearch and try our Hearts, *when they are ſo deceitful above all things, and deſperately wicked? Jer.* xvii. 9. Nor ſhould we herein truſt to our own Skill and Sincerity only, but pray, with the Pſalmiſt, *Examine me, O Lord, and prove me, try my Reigns and my Heart.* Pſ. xxvi. 2.

Secondly, Another Reaſon why we ſhould examine ourſelves, is, Becauſe we are apt to think better of our State than it is; this is a very dangerous and deſtructive Cheat, that we put upon ourſelves; we cry, Peace, Peace; where God cries, no Peace. We may perhaps, ſometimes, to ſatisfy our Conſciences, call ourſelves to account for this or that Action; and thus we would ſeem willing to accuſe ourſelves; but then, by laying part of the Blame upon the Subtilty of the

the Tempter, part upon the Power of evil Example, and part upon the Frailty and Weakneſs of corrupt Nature, we ſo palliate and excuſe, ſo diſtinguiſh and extenuate, that at laſt we make little or no Crime at all on't. Thus do we flatter ourſelves, as if in a State of Safety, when we are really the worſe for thinking ourſelves well.

And this falſe Judgment, which we thus paſs upon ourſelves, may probably ariſe from one of theſe two Miſtakes. Either,

Firſt, We judge of ourſelves by others, and think we are good, becauſe we are not ſo bad as the worſt. Now this may have as little Truth, as it has Charity, in it, tho' I doubt it is too common a Miſtake. Or elſe,

Secondly, We judge of ourſelves by ourſelves; what we are now by what we were ſome time ago, ſo that if our Sins are not ſo many, nor the ſame, we think ourſelves mended, when indeed we are only changed. Therefore, to avoid both theſe Miſtakes, let us try and examine ourſelves by the Rule of God's Word; let us, according to the Prophet's Advice, *Iſ.* viii. 20. have frequent recourſe

courſe to the Law and to the Teſtimony; which will not account us Innocent, becauſe our Brother is more Guilty; nor leſs Sinners, when we have only commuted one Sin for another.

Thirdly, A farther Reaſon of the Neceſſity of this Duty of Self-Examination is, to know what Ground we go upon; from what Cauſe, and to what End, all our Actions are done and directed: This is what the Pſalmiſt pray'd for, *Pſ.* cxxxix. 23. *Try me, O God, and ſeek the ground of my Heart.* For, good and bad Actions are more or leſs ſo, according to the Mind and Intention of the Perſon Acting. Nay; the very ſame Action, at the ſame Time and Place, may be both Good and Bad in two Perſons, Acting from different Principles: Among other Inſtances, in the Holy Scripture, of this kind, that of the different Acceptation of the Sacrifice of *Cain* and *Abel*, is very appoſite to our preſent purpoſe, *Gen.* iv. 4. How did *Abel* offer unto God a more excellent Sacrifice than *Cain?* For ought that appears, *Cain* did not want the external viſible parts of a true Sacrifice; ſuch as a due Time, and Place, and Offering, and Prieſtly Qualifications; but he wanted the in-

internal Preparation of the Heart, a Believing, Thankful, and Pious Soul. Therefore we read, that it was by *Faith that Abel offered unto God a more excellent Sacrifice than Cain; by which he obtained Witneſs, that he was Righteous, God teſtifying of his Gifts*, Heb. xi. 4. while *Cain*, for want of that good inward Diſpoſition and Intention, was rejected with his Sacrifice. 'Tis not, therefore, the outward Appearance of things, tho' never ſo ſpecious, that is of any Price in the ſight of God, but only the Diſpoſitions and Intentions of the Soul; *the hidden Man of the Heart*, 1 *Pet.* iii. 4. *If you offer thouſands of Rams, and ten thouſands of Rivers of Oil, without Juſtice, Mercy, and Humility, the Lord will not be pleaſed*; *Mic.* vi. 7, 8. Nay; the Apoſtle carries it yet higher, 1 Cor. xiii. 3. *Tho' you beſtow all your Goods to feed the Poor; yea, tho' you give your Bodies to be burnt, and have not Charity, it is* nothing. Which ſhews, that a Man may give away all that he has, and not be Charitable; that is, it may not proceed from a true Principle of Love to God or Man: Therefore, we ſhould know the Ground of our Actions; to ſee, that when our Hands are Charitable, our Hearts may be ſo too. We muſt keep our

Hearts with all diligence, while we are doing of Good; becauſe it is a very hard matter to hinder Evil from mixing with Good. The Devil will be throwing in a Thought of popular Applauſe, vain Oſtentation, a Hope of Merit, or ſomething that is Wicked, even into our Charity and Alms-Deeds, and ſo into any other Duty. This, then, ſhews the Neceſſity of the firſt Duty of the Text. *I thought on my ways.* I come now to the

II. Second General, *viz.* That upon ſuch a Search and Tryal, it is every ones Duty *preſently* to amend whatever is amiſs in their Hearts and Lives. *I made Haſte, &c.* Careleſneſs and Incogitancy have deſtroy'd many Souls, I am afraid, as well as open Sin and Profaneneſs; for there's ſcarce any Man but acknowledgeth that Repentance is neceſſary to Pardon, and Pardon neceſſary to Salvation; and accordingly, frames ſome kind of general Purpoſes and Deſigns, at one time or other, to repent and amend; but then perhaps, thro' Procraſtination and Delay, he ſinks into the Grave, before he begins his Work.

Now

Now the Folly and Danger of every ſuch Practice, will the better appear from theſe three Conſiderations.

I. Every Man that defers his Repentance, puts the eternal Salvation of his Soul upon the utmoſt Hazard: For, that preſent time, which is only his, he vainly ſpends, and truſts to the future, which is none of his, to provide for his Salvation: He makes *this Day* his own, and gives the *Morrow* to the Lord. God ſays, *to Day*, if you will hear my Voice, harden not your Hearts; but the careleſs Sinner ſays, *to Morrow: to Day* I'll pleaſe my ſelf; *to Morrow* I'll ſerve my God. Poor Soul! He knows not what a Day may bring forth: His *to Morrow* may never come; the next Night may cloſe his Eyes with eternal Darkneſs. With what Face can ſuch a Man pray to God, and commit himſelf to the keeping of the Almighty, in hopes that God will preſerve his Life, till he ſhall be willing to repent? He is not willing, that Death, Judgment, and Eternity, ſhould find him in an unrepenting State, yet he lives, as if he *was in Covenant with Death, and at an Agreement with Hell.* Iſ. xxviii. 15. He can, with-

out any Thought, let the Links of the Chain of Time drop ſilently from him, and be equally unconcern'd for what's paſt, and what's to come. He lets the Sun riſe and ſet; the Year ſpring and fall; hears the Paſſing-Bell, and carries his Neighbour to the Grave, without ever making one ſerious Reflexion upon his own haſtning Death, and approaching Diſſolution. So far can the Prince of this World blind and infatuate us, when we wilfully defer and put off our Repentance from time to time! But perhaps, the Man purpoſes, within himſelf, when he is come to ſuch an Age, has accompliſh'd ſuch a Deſign, or gotten ſuch an Eſtate, that then he will retire himſelf from *this* World, and prepare for *another*. Fooliſh Creature! Thus to make his eternal Intereſt depend upon the uncertain Contingency of a long Life! What Aſſurance has he, that he ſhall live a Year, a Month, or even a Day longer? Is not he as liable to the Violences of Chance, the Perils of Sickneſs, and the Stroke of Death, as they who have been ſnatch'd away in the Bloom and Strength of their Age, and in the midſt of their Projects and Deſigns?

Let

Let him come, and look down into the Chambers of Death, to ſee the Footſteps of Men of as hail Bodies, great Hopes, and promiſing Health, as himſelf, who daily ſtumble upon the dark Mountains, and have an eternal, unalterable Abode, allotted to their Souls. And will he yet delay his Repentance? Is it ſtill too ſoon to begin ſo great and neceſſary a Work? Too ſoon to be in Favour with God, and in a State of Salvation? Or elſe is this Work too difficult now, and ſo he waits for a better Opportunity? Let him then conſider

II. *Secondly*, That the longer he puts off his Repentance, the more difficult it will ſtill be. *Non progredi, eſt regredi*, is a known Maxim, and in nothing more true, than in a Man's State, as to another Life; for, herein we can hardly continue in one ſtay. It would be ſtrange and ſurprizing to hear a Man *ſay*, that he deliberately reſolves to go on in his Sins, for ſo many Months or Years, that he may the better afterwards apply himſelf to the Service of God; but this does every Man *act*, that delays his Repentance, in hopes that he may hereafter ſet upon it with better

better Advantage. Sin is of a ſpreading and penetrating Nature, and is continually rooting itſelf deeper and deeper into the Souls of thoſe who give it Indulgence and Entertainment. So that he, who is unfit to repent *to Day*, will, 'tis likely, be more unfit *to Morrow*; and ſo on ſtill more and more, as long as he neglects to ſet about it. An evil Thought cheriſh'd and encourag'd, brings forth an evil Action, and an Action often repeated becomes an Habit, and an Habit continued in, grows Natural, which then to root out is next to impoſſible. Again,

Thirdly and *Laſtly*, Suppoſe this careleſs Sinner ſhould, thro' all Hazards and Dangers, (by the infinite Patience of Almighty God) live to that Period of Time, wherein he purpoſed to provide for his Soul; how does he know, but he may have *then* outliv'd his Reaſon and Underſtanding? Some Convulſive Fitt may have ſhock'd his Senſes, and deſtroy'd his Thought: Or elſe, how does he know, that God will then give him his Grace and Holy Spirit to repent, (without which, yet, it is no more poſſible for him to do it, than without the Uſe of his own Reaſon) even that God, whom he has ſo long provok'd

to

to ſwear in his Wrath, that he ſhould never enter into his Reſt? The Day of God's Patience may be at an end with him, before *that* of his Life; he may withdraw his Grace, and hide his Face from him, and abandon him to the Hardneſs of his own Heart; and ſo make good upon him that dreadful Threatning, *Prov.* i. 24. *&c.* (a Place that well deſerves to be ſeriouſly conſider'd by all thoſe who are inclin'd to go on in their Sins for the preſent, in hopes of repenting and amending hereafter) *Becauſe* (ſays God there) *I have called and ye refuſed, I have ſtretched out my Hand, and no Man regarded; But ye have ſet at naught all my Counſel, and would none of my Reproof: I alſo will laugh at your Calamity, I will mock when your Fear cometh; When your Fear cometh as Deſolation, and your Deſtruction cometh as a Whirlwind; when Diſtreſs and Anguiſh cometh upon you: Then* (as he goes on) *ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me.* Terrible Words! 'Tis a fearful thing, thus to be forſaken of the Lord in that Day. What would the awaken'd Sinner then give for one of thoſe many Opportunities of returning to God, and making his Peace with him, which he has ſo ſottiſhly neglected and deſpiſed? But alas! 'tis now

too

too late; he is ſeal'd up to Condemnation; he is left to the Terrours of his own enraged Conſcience, and the ſad Expectations of approaching Wrath. His deareſt Friends may mourn over him, but cannot help him. Anon his Strength fails him, his Breath ſhortens, and Death, inexorable Death, conſigns him to the infinite Juſtice of God, to be for ever excluded from the Glory of Heaven, and to endure an Eternity of Torment and Deſpair. Now, if there be a Deſire in any of your Hearts to avoid ſuch a *Death*, be aſſur'd, there is no other way to do this, but by avoiding ſuch a *Life*, and by exerciſing a timely, as well as hearty, Repentance.

Thus I have endeavour'd to illuſtrate and prove my Two Propoſitions, *viz.* That often to conſider and examine the State of our Souls, is a neceſſary Duty.

1. Becauſe the natural Bent and Diſpoſition of our Heart is wicked, and Temptations are always preſent.

2. Becauſe we are apt to think our State better than it is.

3. That

3. That we may know what Ends we propoſe in all our Actions; Becauſe *a good Action* may have *a bad End*, whereby all the Vertue of it will be deſtroy'd in the Sight of God.

2*dly*, That upon ſuch Conſideration and Examination, we muſt *immediately* apply ourſelves to amend our Lives.

1. Becauſe the preſent Time is only ours.

2. Becauſe the longer we delay, the leſs willing and able we ſhall be to repent.

3. Becauſe, tho' we ſhould live long, (which we can't promiſe ourſelves) it may pleaſe God to take away *our* Strength, or to deny us *his*, either of which to do, is to leave us to infinite Juſtice, to be puniſh'd for ever.

What remains now, but that we apply *all* to ourſelves?

If, then, frequently to try and examine our Ways, be every Chriſtian's Duty, how guilty are many of us? Nay, When did we faithfully diſcharge this Work? We account

that Man very Careleſs and Negligent, who is not exact in keeping his Books, and adjuſting his Accounts, to know whether he goes forward or backward in his worldly Concerns. But, ſure I am, he, that neglects the Accounts of his Soul, that, to the Loſs of the Eternal, is only concern'd about the Preſent Good, that lives without Faith, ſins without Sorrow, and dies without Hope, is the much fitter Object both of our Cenſure and Pity.

It will nothing matter in the other World, whether we have been rich or poor, honourable or mean, reſpected or deſpiſed here; but the everlaſting Difference and Diſtinction will be, betwixt Good and Evil, Religious and Profane, Righteous and Unrighteous. Why, then, all theſe vain Wiſhes, fruitleſs Labours, and endleſs Cares, to grow Rich and Great? Let it rather be our conſtant Study and Care, to be Holy and Good, and in order thereto, let us often conſider and think on our Ways.

Laſtly, Is there ſuch Hazard and Danger in delaying Repentance, as you have heard? Why, then, do we thus trifle in the great and momentous Concern of Eternity? Let us think how faſt the Seeds of Death and Corruption

ruption are ripening within us; how far the Day of Mercy may be ſpent, and the Night of Darkneſs may be at hand with any one of us. Let the wonderful Patience of God move us, in that we are yet alive: Let the Worth of our immortal Souls move us: Let the Shortneſs of our Lives, and the uncertain Time of our Death, move, and effectually prevail with us all, this Moment, to reſolve, by the Grace of God, (after the Example ſet us in the Text) *to turn our Feet to his Teſtimonies, and to make haſte, and not delay, to keep his Commandments.*

Which, that we may all do, God of his infinite Mercy grant, *&c.*

FINIS.